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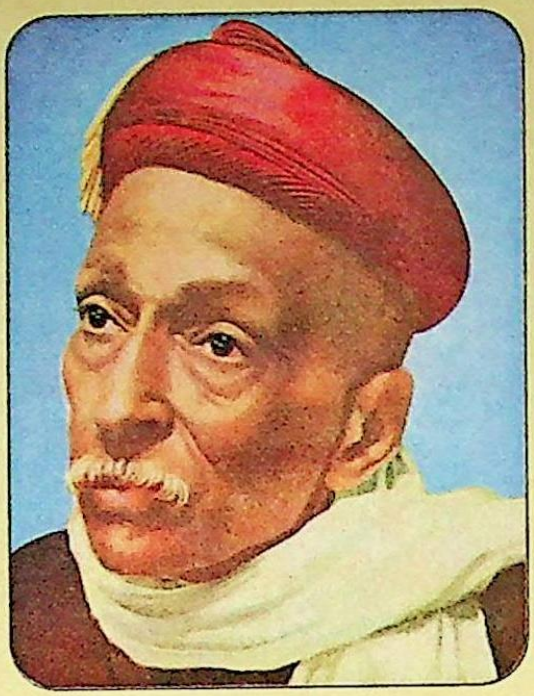
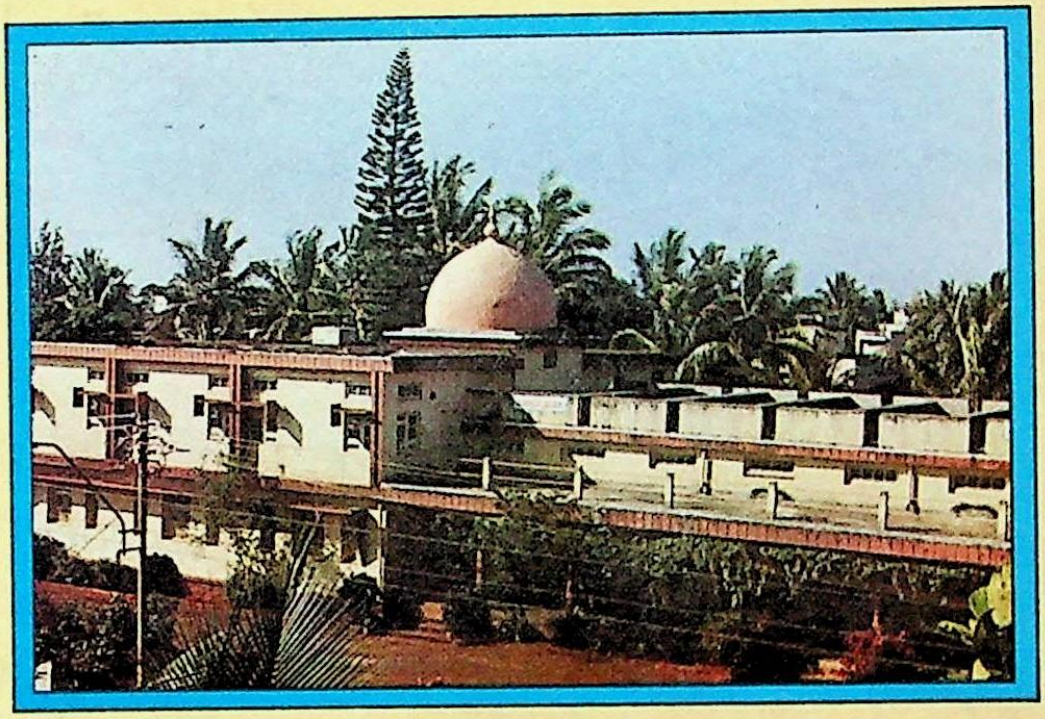


PATHWAY TO GOD

Vol. XXVII JULY 1993 No. 4



A QUARTERLY JOURNAL

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" ONE GOD, ONE WORLD, ONE HUMANITY "

Editor : Prof. M. V. Bagi

Vol XXVII July 1993 No. 4

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GEMS ALL....!

According to Rāmānuja the waking world and the dream world are both real. The neo-realists in Contemporary European Philosophy also hold this view. To Bhāskara as to common sense the waking world is real and the dream world unreal. According to S'āmkara both are unreal. But the dream is more unreal than the world. He grants temporary reality to the world, only the world ought to be considered real until the soul cognises its identity with Brahman.

(Vedant—The Culmination of Indian Thought
By Prof. R. D. Ranade)

X X X

He who knows no hatred of any being; who like the earth neither upholds the good nor discards the evil.... who like water does not assuage the thirst of a cow, nor kill the tiger by becoming poison; who thus has friendship with the whole world and is as it were the fount of pity; who knows no egoism, who has no sense of mineness.... who has given contentment a constant abode in his heart; in whose mind the individual self and the universal self both live together in close unison; who having achieved the highest stage of Yoga, delivers over his mind and intellet to Me, he alone, O Arjuna, is the true devotee. He alone is the true Yogin.

(Dnyaneshwari-XII)

X X X

As I go to see God in the houses of the learned, I find only arrogance only in those places, When I go to see those who recite Vedas, I see that they only quarrel with one another. When I go to seek Self-knowledge, I find quite its opposite in those places. Those who have no control over their mind grawl with anger, and falsely call themselves Gurus. Make ma not dependent, O God, upon such false prophets.

(Tukārām ı Abhang)

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Vol XXVII | July 1993 | No. 4

Dakshinamoor'hy Stotra–1

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वंयुवानं
वर्षिष्ठांते वसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येंद्रं करकलितचिन्मुद्रमानंदरूपं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

by Adi Sankara

Mauna-Vyaakhya-Prakatita-para–Brahma-
Tattvam yuvanam
Varshisthante Vasad-Rishiganai-Ravratam
Brahma–Nishthaihi
Acharyendram Karakalita-chin–Mudra-
Maananda-Roopam
Swaatma-Raamam Mudita-Vadanam
Dakshina-Moorthy-Meede

I worship Sri Dakshinamoorthy, the young Guru, who teaches the knowledge of Brahman through silence, who is surrounded by disciples, who are themselves Rishis and Scholars in the Vedas (I worship Sri Dakshinamoorthy), who is the Teacher of teachers, whose hand is held in the "Sign of knowledge" (Chin Mudra), whose nature is Bliss, who ever revels in His own Self, and who is ever silent.

GEMS ALL....!

God is the protector of all beings and of all worlds.... Without God, there can be no life,.. Hence it is that one should always meditate on God. Meditation gives us great support. Without it, we cannot get victory in any work that we undertake. Where God is not present to support us, we would be routed by anybody whatsoever.

(Samarth Ramdas : Dasbodha)

X X X

The Brahman does go beyond the conceptions of good and bad. But be it carefully noted even at the start that the way to the Beyond is easier to be found through the good than through the bad; for even the customary and the conventional good represents certain essential and permanent features of the highest Good, viz , the life in Brahman. To take only one example; there may be risk in speaking the truth and gain in telling a lie. But in the former case the man is at peace with himself and possesses on that account courage, fearlessness, joy and a sense of internal freedom. These are obviously the characteristics of Brahman represe-nted howsoever in a fragmentary manner in human life- in the moral and social spheres.

(Vedant - The culmimation of Indian Thought
By Prof. R. D Ranade)

X X X

An ideal devotee according to Mahatma Gandhi. "He is a real devotee who is jealous of none, who is fount of mercy, who is without egoism, who treats alike cold and heat, happiness and misery, who is ever forgiving, who is always contented, whose resolutions are firm, who has dedicated mind and soul to God, who cause no dread, who is not afraid of others, who is free from exultation, sorrow and fear, who is pure, who is versed in action and yet remains unaffected by it, who renounces all fruit. good or bad, who treats friend and foe alike, who is untouched by respect or disrespect, who is not puffed up by praise, who does not go under when people speak ill of him, who loves silence and solitude, who has a disciplined reason".

(Anasakti Yoga)

EDITORIAL

Samajonnati and Rashtronnati, words like these are heard so frequently that they fail to carry the necessary weight and import of meaning. The question is, is it ever possible for these men, who impose such a quixotic idea on themselves of improving the world and life at large? Dr. Gurudev Ranade firmly denied such a miracle to happen He said with all emphasis and vehemance that there can never be Samajonnati or Rashtronnati without the Atmonnati. Only he who has attained Atmonnati, alone can and has the right and prerequisites to set the things right. Such enlightened souls do it and do it without blowing trumpets or cymbals; they do it and remain unknown, unseen and unheard of like a beautiful flower in a deep forest. When this is the reality how futile these words of self styled reformers claiming to put the life and world in order?

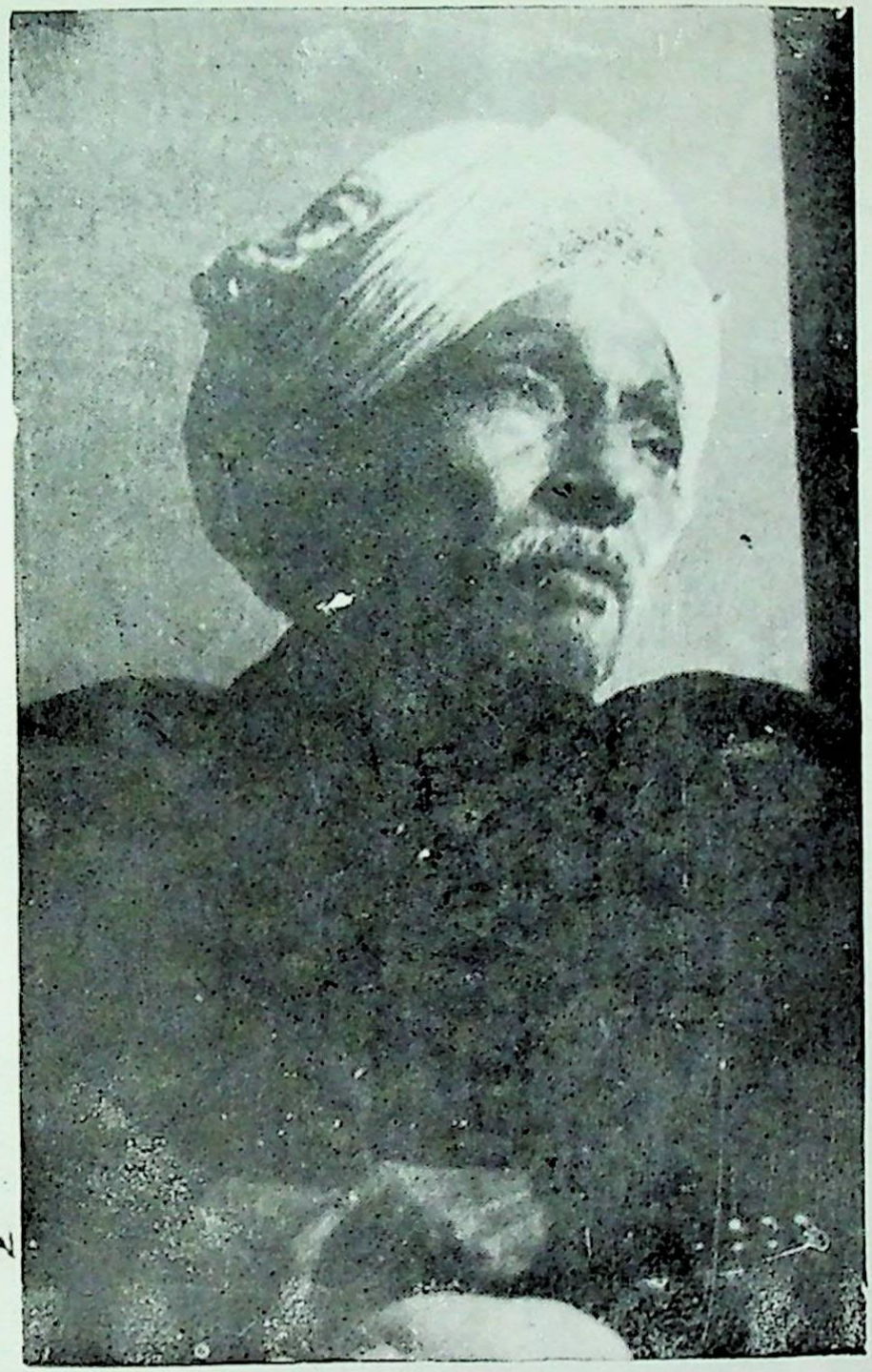
× × ×

Mind; and how to control this mind? This question is as old as the mind itself. The frequency with which questions like these are asked invariably lead one to infer that there must be something really aweful and frightening about it. Why this obsession? Due to lack of understanding of the mind, its nature, its multifaceted contours and its mechanism; it seems. Is the mind really as bad as the impressions people carry about it? These impressions are, by their very nature, biased and highly prejudiced. How if the mind is being watched totally objectively and in a disconcerned way? Objectively implies non-reaction.

A single reaction is enough for the mind to strengthen its strangle hold(?) on the sadhaka; a single reaction is enough for the mind to build its castle, to breed its offshoots-which in the long run will entangle the Sadhaka-never to come out of this miraculous entanglement. How, if one waits and watches? It will be one's experience, then the mind just reveals itself continually as a stream of water coming through the dark caverns and rocks. Still wa ch it. Is it really as frightening as it has been tagged through millenia? If the tiger is to be mounted upon, must KNOW it.

Equally dangerous and self-defeating is the determined bid to control the mind at all costs. Well the cost is too high. Sometimes disillusionment sometimes extreme disappointment and in severe cases despondency and..... Nevertheless, with all this heavy price, it cannot be told for certain that at last mind is brought under control Mythological anecdotes and historical facts are abundant proofs to prove this bitter truth about mind So .... ?

So the simplest way is to surrender this mind to a MASTER SUPREME and be carefree. We shall experience the mind that is not really frightening as it has been wrongly alleged. Solution to this age old problem lies only in casting off all notions, handing over lock, stock and barrel to the MASTER-and remain CAREFREE. After that it's MASTER'S TASK and not OURS ! !



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

The Moral Monarch

Poojyapada Jagadguru Sri Chandrasekharendra Saraswati, the Paramacharya of Kanchi Kamakoti Peetha, enters 100th year of his Pilgrimage of life, carrying forward the beatitude, dignity and noble traditions of the oldest and greatest Ascetic Order of the world, founded over 5,000 years ago, by Sage Yagnavalkya and other Vedic Rishis. On this auspicious occasion, we reverentially tender our salutations and adorations to the Paramacharya, the Moral Monarch and the Sentinel non-pareil of Sanatana Dharma.

The Paramacharya was born 99 years ago, on May 20, 1894 on holy Vaisakh Poornima, the sacred day on which Buddha, the Enlightened, sanctified the earth.

There are many Mahatmas who over-awe us by their very presence so that we cannot freely open our hearts to them. But the Sage of Kanchi is so child-like in his unaffected direct simplicity of the God-possessed that a feeling of perfect ease at once descends on anyone who is blessed to be in the immediate presence of His Holiness.

Of Golden-hued skin-the hall-mark of great Tapasvins given to the strictest observance of the Mahavratas, (Ahimsa, Satya, Astheya, Brahmacharya and Aparigraha) -with lustrous eyes that keep all spell-bound and a benign smile adorning his lips, in the Acharya's Great presence one is transformed into a different individual, one is instanteneously freed, at any rate, for the time being, of the Arishadvarga (Kama, Krodha, Lobha, Moha, Mada and Matsarya) of which most mortals are prisoners in varying degrees, one is transported to another world.

the mind ceases to wander, remains transfixed, stands still, one finds oneself face to face with Satyam, Shivam and Sundaram–Truth, Love and Beauty.

Presidents and Prime Ministers, Princes and Pundits, Ambassadors and even agnostics of this and many other lands are irresistably drawn to his Divine Presence.

II

Adi Shankara Bhagavatpada has sung of the imperishable beneficial effects of Holy Satsang. I had the good fortune of having Holy Satsang with the Paramacharya on several occasions. Everyone of these Satsangs is indelibly etched in my memory.

It is an indubitable fact that when anyone has the blessing of direct communion with the Paramacharya, a veritable miracle happens. Words cannot adequately express the serenity and solemnity of the occasion. It has to be experienced to be believed. There emerges a subtle, imperceptible but lasting change for the better in the seeker's life. There ensues a meaningful dialogue, often not with many words exchanged, but replete with understanding and sympathy. Doubts are dispelled with no question raised; blessings received though unasked; and compassion and grace flow in abundance.

He was born in Tamil Nadu, but is revered and adored, and his guidance sought in religious as well as secular affairs, by all classes and communities, all over India and abroad. He is a standing repudiation of the evils presently bedevilling our nation – linguistic and regional chauvinism, class and communal hatred and religious and denominational rivalries. He is a rare blend of all that is good and noble in the past and the present. He is steadfast in his adherence and unswerving loyalty to the Majesty of the Moral Law.

III

I had earlier, from 1968 onwards, shared with the readers of the Bhavan's Journal some glimpses of Holy Satsang with the Paramacharya. I feel they merit retelling on this blessed occasion of His Holiness' 100th Jayanthi in view of the high value and continued relevance of his Upadeshas, particularly for the benefit of our growing number of new readers.

The first Darshan I was vouch-safed to have with His Holiness was in the '30s when he set his Holy feet, in our humble village Pushpagiri, Trichur, in Kerala at the invitation of the late Asthika Siroratna (an honour conferred by His Holiness) Diwan Bahadur Sri T. Ramachandra Iyer, a godly and good soul, who founded the Pushpagiri village, with a temple and a tank in the centre of the settlement, as also a Veda Pathasala and endowed properties and funds for their running and maintenance.

The outburst of undiluted joy and the ecstatic fervour which the holy visit spontaneously generated in the entire village remain green in the minds of those men, women and children whose eyes were blessed to witness the event.

It was the first unforgettable experience of my life. Months before the Vijaya Yatra of His Holiness, literally the whole village – men, women and children – was agog with expectation and engaged in various chores connected with organising a grand welcome and the arrangements for His Holiness' stay amidst them. As a part of the welcome and homage to His Holiness, we, the entire children of the village, were taught to recite in chorus the Guru Vandana Sthothra:

Narayanam, Padmabhuvam Vasishtam
Saktim cha tatputra Parasharam Cha
Vyasam, Shukam, Gauda-padam Mahantam

Govinda Yogindram athasya sishyam
Sri Shankaracharyam athasya
Padmapadam cha
Hastamalakam cha Sishyam
Tam Totakam Varthikakaram anyan
Asmat Gurun santatam anatosmi.

IV

In 1955 after the Sanskrit Vishwa Parishad Sessions held at Tirupati under the Presidentship of Rashtrapathi Dr. Rajendra Prasad, one of the Founder Members of the Bhavan, some of us- Shri Charandas Megji, Mahamahopadhyaya Prof. J. H. Dave, Sastra Ratnakara Panditaraja Acharya Venkateswara Dikshitar, Acharya Bhaishanker Purohit and myself - went to Kanchipuram, as directed by Kulapati Munshiji, to report to His Holiness the proceedings of the sessions, seeking his guidance and blessings. Among other matters, His Holiness recalled his visit to our village over a quarter of a century ago and enquired by name the welfare of several inhabitants of that far-off small village who had come in contact with him during his visit, two of them being Shri T. S. Balarama Iyer and Shri Srinivasa Vadhyar, my maternal grand-uncle.

His Holiness' memory is astonishing — another hallmark of a Mahavratin. In his constant tours over eight decades, he has covered, mostly by padayatra, miles and miles and conversed with thousands of people from various walks of life. Yet, he will remember the minutest details of all conversations—the why, when where and what about — even if the second meeting with the person concerned takes after a lapse of several years.

V

Another memorable Satsang was in the year 1958, when His Holiness was camping in Madras. Kulapati

Munshiji accompanied by the last Sri S. Anantharamakrishnan, Dr. R. R. Diwakar and myself called on His Holiness and sought his guidance in the matter of starting the Bhavan's Madras Kendra and the selection of its first office-bearers. After complimenting the Bhavan for its rapid growth and its work to resuscitate fundamental values, His Holiness significantly observed: "Our cultural heritage is not the exclusive preserve of any particular community, caste, sect or region. In fact, it is the common inheritance of all India, nay the whole world. The all-embracing, universal character of our heritage must be driven home, by percept and practice, to all section of our people. All must realise that if Indian culture is neglected and decadence sets in, it will not be a mere sectional loss but a national, indeed a universal tragedy."

Thereafter, His Holiness himself graciously suggested the name of the distinguished scholar-statesman, veteran educationist and the then doyen among Vice-Chancellors, Dr. A. Lakshmana Mudaliar, as the first Chairman of Bhavan's Madras Kendra. And Dr. Mudaliar not only heartily accepted the invitation, but continued to guide for over 16 years, the Bhavan's Madras Kendra as its first servant till his demise on April 15, 1974.

VI

The next Satsang was in the year 1961. His Holiness was then camping at Elayattangudi in the interior of Tamil Nadu. He lovingly enquired about the Bhavan's progress and particularly of the Bhavan's Journal. He then graciously gave two significant guidelines.

(i) "The Bhavan's Journal should resist the temptation of appearing to be too scholarly and research-oriented, that it should be a vehicle to foster ethical and spiritual values, an instrument to usher in Bhakti-renaissance".

(ii) "What is important is the wide dissemination of the message of Sri Rama and Sri Krishna, Valmiki and Vyasa, Sankara, Ramanuja, Madhwa, the many other Path-finders and World Teachers and not so much the details of their year of birth, place of birth etc." Bhakti", the Acharyas -stressed, "is the central theme, the keynote of the life and work of all Dharmacharyas and saints and sages of all religions, that intelligence and learning without Bhakti are useless, even dangerous; that Bhakti is the full flowering of all learning, knowledge and wisdom: that Bhakti alone WOULD lead to unselfish, altruistic action; that only on the foundation of Bhakti devotion and deciation an egalitarian and equitable social order could be built up and sustained."

His Holiness also solemnly remarked that there was no need whatsoever to despair about the future of our Motherland. "Only those people who do not know their real India will give into pessimistic forebodings. The evils and frustrations and malpractices plaguing the Indian nation today are a passing phase".

His Holiness said that "there are in modern times more people than at any time in our history doing unselfish work" and affirmed supreme confidence in the sublime future of our nation. He concluded that "The soul of India is still sound. In Kaliyuga it is not easy for people to be naturally inclined towards ' being good and doing good.' Yet, what a large amount of unselfish work is being done by vast numbers of people all over our counrry ! The vast majority of our people all good natured and noble-hearted. There is therefore, no cause for despondency about the great future of India".

VII

Another significant Satsang was in 1963. Kulapati Munshiji was then deeply immersed in writing the Krishna-vatara, the culmination of his literary tapascharya. He suddenly felt impelled to meet His Holiness and seek his

blessing. At that time, His Holiness, after the installation of the idol of Adi Sankaracharya at Kanyakumari, was proceeding to Madurai for the Kumbhabhishekam of the renovated Meenakshi Temple. His Holiness was camping at that time in Narayanapuram Village, a few miles from Madurai. Bapaji (Munshiji) accompanied by Mummy (Smt Lilavati Munshi) and myself, went by plane to Madurai via Madras. After worshipping Goddess Meenakshi and Lord Sundareswarar in this ancient, massive temple, the late Sir P. T. Rajan, who was Chairman of the Meenakshi Temple Renovation Committee, took us round the temple and explained the elborate arrangements then in progress for the Kumbhabhishekam.

Munshiji who had met most of the top world leaders religious and secular, was deeply impressed by the simple and serene personality of His Holiness. Soon after the darshan, he wrote in his diary his impressions of the visit in the following words :

> 'His Holiness Sri Chandrasekharendra Saraswati, the Shankaracharya of Kanchi, is the most wonderful man I have seen. " A profoundly learned man, he is an ascetic of the highest order, living on parched rice, walking on foot from village to village for years. Wherever he happens to be he attracts thousands and evokes faith and devotion.
>
> " He spared a few minutes for us (Smt. Leelavathy Munshi, Ramakrishnan and myself) from the puja which he was performing. Endowed with the direct simplicity of the God possessed, he is an inspiration. He could discusss modern problems with upto-date knowledge."

May the Almighty bless India and the world by vouchsafing the presence of this Paramacharya amidst us for many more years to come to teach, guide and inspire us all.

S. Ramakrishnan

With the Kind Courtesy of Bharatiya Vidya Bhavan

How I found my Gurudev

A GLIMPSE OF GURUDEV

..... I had been practising Kundalini Yoga without a Guru to guide me, by just following instructions given in books on the subject. One night, during my deep meditation, I experienced a terrible psychic shock, pertaining to the awakening of Kundalini-sakti, the details of which are too long to be recorded here. Since then, I had experienced a strange mental and bodily distress, ranging from a sense of fullness and intoxication to a fear of impending death, with fluctuations in my pulse and varied and vague symptoms, probably due to a disturbance of my autonomic nervous system. Sleep had completely disappeared and often I got into ecstatic states and trances with the development of visual and auditory signs pertaining to Yoga. My friends who took me in a jeep to Ganeshpuri witnessed these trances during the journey. We visited Swami Nityananda late in the evening and I implored him to bless me. He placed his hand on my head and exclaimed, "Accha, Jav. Abhi milega Jav." We reached Bombay late at night and rested at the guest rooms of the Archaeological department, situated on the Fort at Sion. The next day was Asadhi-Ekadasi. I woke up early at 4 a. m. and was reciting ललितासहस्त्रनाम'. My friends were snoring in their slumber after the tiresome journey of jeep drive the previous day, a distance of 250 miles, in torrential rain all along the journey. On reaching the closing lines which mean, " Imperishable embodiment of compassion, Light in my darkness" etc. while reciting the thousand names of the divine Mother of the Universe, I fell into a trance and lost myself in ecstasy with a vision of the Mother. My friends woke up to see me moaning with a flushed face, tears pouring out of my eyes. They were greatly perturbed until I recovered after nearly half an hour. The whole day I was in a blissful state. Dr. B. S. Kulkarni noted fluctuations in my pulse and he took me to our friend Dr. T. H. Tulpule-

eminent Cardiologist and Professor of Medicine at the J. J. Medical College, residing at Dadar, and who is a great devotee and pious soul. The learned doctor found nothing abnormal in me. The cardiogram and X-ray revealed a perfect heart. I was experiencing a sense of fullness and intoxication and a feeling that my body would burst out. I requested the doctor to prescribe medicine. Dr. Tulpule advised me to see Gurudev Ranade of Nimbal and said that there was nothing wrong with me. We returned home. I continued my Sadhana and had two memorable dreams. The first was Sri Nityananda who took me on his lap and threatened to slap me when I suddenly woke up. The second was Gurudev Ranade whom I had never seen before, appearing and telling me in Marathi, "Doctor, tumhi Nimbalala ya, mi samadhi-yoga dakhavito" meaning, "Doctor, come to Nimbal. I will teach you Samadhi-Yoga."

Three weeks later, I went to Nimbal with my friend Sri M. N. Deshpande, guided by Dr. S. G. Tulpule, M.A., Ph.D., Head of the Department of Marathi, Poona University and illustrious biographer of the great Master, who happens to be cousin of his namesake in Bombay. At the 'Abode of Peace' I found my Master, the divinest Soul I have ever met. His mystic touch set me free from all my spiritual ailments. Every time I visited the Asram, I rejoiced in the sanctity, aura and affection of Gurudev. He graciously initiated me in the supreme Yoga of meditation on God's Name. He gave me Christa-Nama without distracting me from my Ista-Devata and added me to his large family of devoted disciples.

Gurudev Ranade's writings on mysticism and Yoga are masterly, revealing the highest attainments in the History of speculative and mystical Philosophy. He has placed before the aspirant, secrets of incalculable value, effectively leading him into the 'Pathway to God.' His comparative study of the mystics of different lands and religions is extremely fascinating and informative. His original method of explaining difficult themes in simple language is unique. He depicts in a

systematic manner the incentives, technique of spiritual practice, experiences and achievements of the saints and sages of all ages and countries. He gives sources of his writings which are exhaustive and complete. His book 'A Constructive Survey of Upanishadic Philosophy' is a scholarly exposition of the truth and richness that came out of the Age of The Aranyakas. His incomparable treatise on "The Bhagavad-Gita as a Philosophy of God realisation" is a work of great value to a Sadhaka on the Pathway to God. The book takes a survey of various commentaries on the greatest scripture of India. Through different views expressed by scholars and devotees of the Lord of Kuruksetra, Gurudev Ranade places before a student of Yoga, the avenues of God-realisation and the diverse forms in which God reveals Himself to a seeker.

Gurudev Ranade was a saint who conquered hunger and thirst. He proved in his life what Christ had said that " Man shall not live by bread alone.(2)" For many years he was sustaining himself on a few cups of tea a day. He defied bodily ailments and refused all medicines and treatment when he happened to be ill. As the Rsis of old he shunned publicity and lived to perfection the teaching : " Let thy light so shine before men that they may see thy good works and glorify thy Father who is in Heaven. (3)"

The afternoon of my arrival at Nimbal, I was sitting in a gathering of devotees with Gurudev Ranade inspiring and thrilling us with his spiritual discourses. All of a sudden he summoned me affectionately to his side and asked me to recite a sacred hymn. During my recitation of a verse from the Works of the saints of Saiva Siddhanta,(4) I fell into a trance with the experience of Samadhi which Gurudev had promised me in a dream. When I regained myself. I found myself lying down in ecstasy, with my eyes full of tears of joy and my head on the lap of my Master who sprinkled water on my face and was passing his frail hands on my back. I got up and sat when he asked me " Is that what you wanted ? " I replied, " I do not know Gurudev ! But whatever you have given me, is a blessing." I returned home and one night, after

my meditation, in a semi-sleepy state, I saw Gurudev in front of me. He said to me, " Doctor, your head is full of some worms and I shall remove them" and he pulled out long thready worms from my left ear and threw them out. Ever since that memorable event, all those disturbing symptoms which I had developed after my shock during Kundalini-Yoga disappeared forever. Then I realised the beauty of having a spiritual Master and appreciated the writings of the great Sankaracarya on the subject. Thus I met my Gurudev.

With the dazzling brilliance of the rising-sun, the Master's face reflected the vast universe. Everytime I sat beside him amidst the devotees at Nimbal with his favourite green shawl covering his body, he appeared to me to have resembled the ancient mystic parrot, reciting the infallible Vedas. He has been a perfect preceptor after the Ideal described by Sri Sankaracarya in Vivekachudamani. He had not even the slightest taint of egoism. He was an embodiment of humility.

The Spirit of the Universe, encased in a pale ivory frame and a frail body, mostly skin and bone, Gurudev Ranade resembled a feather-stripped bird, with a pair of God-intoxicated eyes, glowing compassionately in their hallowed sockets, situated below elevated eye-brows, the symbol of triumph in his life-long Tapasya, an extremely affectionate heart, tirelessly pouring out its life-giving nectar of spiritual Wisdom in warbling words of divine melody. Gurudev was a self-sustained Angel of the Lord, in brief, ''God in flesh and blood.

The Master has left us and departed to the abode of the Gods whom he resembled, " Mingled after death, with the Whole Universe, whose voice is on the rolling air and who stands in the Rising Sun and who may be seen in star or flower or wherever the eyes may be cast. "

"He is made one with nature : there is heard
His voice in all her music, from the moan
Of thunder to the song of the night's sweet bird;
He is presence to be felt and known

In darkness and in light, from herb and stone,
Spreading itself wherever that Power may move
Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains from beneath and kindles it above."

Dr. N. S. Christian, Aurangabad

References :

1 *A prayer to a Goddess.*
2 *Matthew IV. 4.*
3 *Matthew V. 16.*
4 *A school of Indian Philosophy.*

O O O

BEGINNING OF WISDOM

"The question of whether or not there is a God or truth or reality, or whatever you like to call it, can never be answered by books, by priests, philosophers, or saviours. No body and nothing can answer the question but you yourself and that is why you must know yourself. Immaturity lies only in total ignorance of Self. To understand yourself is the beginning of wisdom"

– J. Krishnamurthy

Self Realisation-2

by Gurudev Ranade

(Continued from last issue April 1993)

5. The parable of the blindfolded man

There is a very interesting parable in the Chhandogya Upanishad to illustrate how the disciple is carried by his Spiritual Teacher from step to step on the path of Self-realisation. There we are told how a man was once led away from his country, namely the Gandharas, by some robbers who took him, with his eyes covered, to a very lonely and uninhabited place, and there left him to roam as best he might in any direction he pleased; how, as he was piteously crying for help and instruction to be able to reach his original home, he was told by a person who suddenly happened to come there, "Go in that direction: in that direction are the Gandharas"; and how, there-upon, exercising his intelligence as best as he could, he asked his way from village to his original home (S. 6.). This parable of the blindfolded man is as full of spiritual wisdom as the parable of the cave in the Republic, of Plato. It exhibits in a very typical fashion the whole process of the original benightment of the Soul and its later illumination. Our real country is the country of Brahman, from which we are led away by the thieves, namely, the passions, into the forest of utter ignorance, with our eyes blindfolded by lust for unreal things. Then we cry aloud and piteously that some help may come, which may give us more light and lead us back to Brahman. Suddenly, we meet with a Spiritual Teacher probably as the consequence of our having, previously performed meritorious action. The Teacher imparts to us knowledge of the way to our original home, and then, exercising our faculties as best we may, we go from stage to stage in the spiritual path until we reach back the country of Brahman which was our original home.

6. Precautions to be observed in imparting spiritual wisdom.

There are, however, certain necessary precaution which must be observed by the Spiritual Teacher before he imparts the mystic knowledge to his aspiring disciple. The Mundak-Upanishad tells us that unless a disciple has performed such a difficult task as that of carrying fire over his head, his Spiritual Teacher should not impart the knowledge of the mystic way to him (S. 7. a). The passage which gives this admonition is also otherwise interpreted as embodying the principle that no man has the right of entrance into the mystic path unless he is a " shaveling ". This implies that only a Samnyāsin can be a worthy student of spiritual science. We have no intention to discredit the order of Samnyāsa, but we may say that other passages from the Upanishads do not always describe Samnyāsa as being the only fit mode of life for receiving mystic wisdom. The Chhāndogya Upanishad tells us that " mystic knowledge may be imparted to either the eldest son, or to a worthy disciple who has lived with his master for a long time, but to none else. Not even a treasure which fills the whole sea-girt earth would be a sufficient recompense for communicating mystic knowledge (S. 7. b). The passage from the Śvetaśvataropanishad which is a comparatively later passage, and which introduces the word " Bhakti " for the first time in Upanishadic literature, tells us that unless the disciple has absolute Faith (Bhakti) in God as in the Master, the spiritual secret should not be imparted to him (S. 7. c). We thus see how a Spiritual Teacher must be very jealous of imparting the knowledge of the mystic path. The Bhagavadgitā (XVIII. 67), taking up the same word Bhakti, later tells as that the mystic knowledge should not be imparted to one who does not make himself worthy of it by long penance, who has no faith either in God or the Master, who has no desire to listen to the spiritual wisdom, or else who harbours within himself an antagonism to spiritual knowledge.

7. Meditation by means of Om, the way to Realisation

The actual means of meditation which a Spiritual Teacher imparts to his disciple is described unanimously in the Upanishads as being the symbol Om. It is also to be noticed that Om is described as not merely the supreme means of meditation, but the goal to be reached by the meditation itself. The Om occupies in Indian philosophy the same position which the Logos occupies in Christology. The Upanishads repeat from time to time the efficacy of meditation by means of the supreme symbol. " The word which the Vedas declare and which is the subject of all austerities, desiring which men lead the life of religious studentship, that word, I tell thee, is briefly Om; that word is the Supreme Brahman; (S. 8. a). In these terms does the Kathopanishad identify the means of meditation with the goal to be reached by it; the symbol in short, stands for both the means and the end of spiritual life The Chhāndogya Upanishad declares that all speech is interwoven on this symbol Om, in the same manner as the leaves of a tree are woven together on a stalk (S. 8. b.) The Mundakopanishad tells us by the help of a very happy simile that " we should take into our hand the bow of the Upanishads, and put upon it the arrow of the Soul sharpened by devotion. We should next stretch it with concentrated attention, and penetrate the mark which is the Supreme Brahman. The mystic symbol Om is the bow, the arrow is the Soul; and Brahman is the mark to be pierced. We should penetrate it with undistracted attention, so that the arrow may become one with the mark " (S. 9). We are told here how devotion is necessary for the whetting of the point of the arrow, how concentrated attention and undistracted effort are necessary for making the arrow of the Soul pierce the target of Brahman, how, finally, the arrow is to become so absorbed in the target that it ceases to exist as a separate entity. If unitive life is to be expressed by any metaphor,-and all verbal expressions, it must be remembered, fall short of the experience of reality,- the metaphor of the arrow and the target invented

by the Mundakopanishad must be considered a very happy one, as most fittingly characterising the communion of the lower and the higher selves so as to involve the utter destruction of the separate individuality of the lower self. Further, the Om has not merely an individual, but a cosmic efficacy as well. It not merely serves to help the meditation of the individual person, but the Sun himself, we are told, travels the universe, singing the symbol Om (S. 10). Finally, the moral efficacy of meditation by means of Om is brought out in the Praśnopanishad where Satyakāma inquires of his teacher as to what happens to a man by his continuing to meditate by means of that symbol till the hour of his death and the answer is given that "just as a snake is relieved of its slough, similarly is the man who meditates on Om relieved of his sins, and, by the power of his chants, is lifted to the highest world where he beholds the Person who informs the body, and stands supreme above any living complex whatsoever" (S. 11)).

8. The Mandukyan exaltation of Om

The Mandukya Upanishad supplies us with a unique exaltation of Om and its spiritual significance. We are told there that Om consists not merely of the three moræ A U M which it might easily be seen to contain, but that it contains also a fourth moræ-less part. The reason for this four-fold division of Om lies manifestly in the author's intention of bringing into correspondence with the parts of Om the states of consciousness on the one hand, and the kinds of soul on the other. The Om is supposed to represent in miniature the various states of consciousness, as well as the various kinds of soul. Thus, on the one hand, it stands for the state of wakefulness, the state of dream, and the state of deep-sleep, as well as the supreme self-conscious state which is called the Turyā. On the other hand, it stands for the different kinds of soul, namely the Vaiśvānara, the Taijasa, the Prājña, as well as the fourth, namely the Ātman. The moræ-less part of Om has correspondence with the fourth dimension of metaphysics, namely the Ātman. The Vaiśvānara is the enjoyer of gross things, as the Taijasa is

is the enjoyer of the subtle. The Prājña is described as the equivalent of what philosophy calls God, " the Lord of all, the all-knowing, the inner controller of all. the origin and end of all beings." Contrasted with these stands the Ātman, which is the Māṇḍukyan equivalent of what philosophy calls the Absolute. It is described as " neither inwardly nor outwardly cognitive, nor yet on both sides together. It is not a cognition-mass, and is neither knower nor not knower.It is invisible, impractiable, incomprehensible, indescribable, unthinkable and unpointable. Its essence is the knowledge of its own self It negates the whole expanse of the universe, and is tranquil and blissful and without a second" (S. 12). The spiritual significance of the psycho-metaphysical correspondence of the parts of Om lies in the great help that is supposed to be given by meditation on it in intuiting the Ātman in the Turyā state of consciousness after a negation of the other kinds of Soul in the other states of consciousness. Nowhere else as in the Māṇḍukya Upanishad do we find such an exaltation of Om, and the great value for spiritual life of meditation by means of that symbol.

9. Practice of Yoga

The aim of the Upanishads is a practical one, and we find scattered throughout the Upanishads certain hints for the practical realisation of the Godhead by means of Yoga. In the Śvetāśvataropanishad we are told that our body should be regarded as the lower stick and meditation on Praṇava as the upper one, and that by rubbing together these two sticks, we have to churn out of the fire of God that is hidden in us (S. 13. a). The reference to the body and the Praṇava as the lower and the upper sticks in the process of spiritual churning which we meet with in this passage of the Śvetāśvataropanishad is a remarkable one, as it enables us to interpret correctly another passage from the Kathopanishad, where a reference to the sticks is to be met with again, and where we are told that just as the earthly fire is ensconced within the two churning sticks like a foetus in the womb of a pregnant woman, and just as this fire is to be worshipped with offer-

ings day after day by people who keep awake for that purpose, similarly in between the two sticks in the practice of Yoga namely, as we can now interpret the expression by reference to the Śvetāśvatara, the body and the Praṇava,–between these sticks is ensconced the spiritual fire, which we have to worship day after day by keeping ourselves awake, and giving it the offerings of the psychical tendencies in us (S·13. b.). This passage in the Kathopanishad can also be interpreted in another way, as we find a little later on in the same Upanishad that the two sticks in the process of Yoga may also be regarded as the upper breath and lower breath, the Prāṇa and the Apāna, and that between the two is seated the beautiful God whom all our senses worship (S. 14. a). Instead of regarding the two Aranis as the body and the Pranava as in the Śvetāśvataropanishad, we might as well take them to mean the upper and the lower breaths, in between which is seated the beautiful Ātman; and a reference from the Muṇḍakopanishad is also not wanting, where we are told that the mind for its purification is depenent upon the Prāṇas, and that it is only when the mind is purified after an initial control of the Prāṇas that the Ātman reveals himself (S. 14. b).

(To be continued)

[*Extract taken from 'Constructive Survey of Upanishadic Philosophy'.]

[Courtesy : Bharatiya Vidya Bhavan.]

O O O

"No religion is accepted only by its doctrines. People do not much care for doctrines ! When unbounded mercy, purity and meekness are observed in any great soul people pay their homage to him and accept his preachings."

—Kanchi Sankaracharya

Meanings and Messages from Within

Whether bodyless soul is capable of cognition and also all known and unknown manifest processing? Whether pain, pleasure, struggle etc. is possible for the bodyless soul?

Soul's working through body are miracles, only. Probably our understanding and knowledge about our soul itself is very little. We, as a unit of existence, get sustained, propelled, fuelled and fulfilled by the 'soul' only. Soul is, continually, in unbroken link with the cosmic pool and source of energy.

Our own unit of 'self' is a combination of body plus soul. Body or gross or matter is subjected to unknown Time. Soul or energy or essence is timeless. Bodyless soul is a unit without manifest existence and actions. As if thoughts without words, a bird without wings, a fish without water. It is 'Individualised,' though it has direct connections with the timeless eternity. Pain and pleasure are understood, desired by such bodyless soul, but of no avail.

Our manifest existence is described in Gurugeeta as consisting of Pinda + Pada + Roopa, (पिंड+पद+रूप). Pinda is soul form. Pada is the stage (i. e. the type and form of body shell we get or have) e. g. it may be human form. animal form etc. And Roopa is the specific Individualised Pada only, (e. g. Human form is a 'generic reference' making Pada position clear), but Roopa is 'specific ref.' i. e. say NRD etc. If we have knowledge and attachment for one, then in reality we have the same towards the Roopa, but connected unto soul. Hence only we get attached to 'specific' person only, and not to any one in the same 'generic' pool.

All Body-cravings have their ultimate connection and contribution to the soul's demands, which soul is in unique and continuous Pilgrimage on to the merger with the timeless Eternity. Gross is there only to have its essence. It is a cyclic compulsion. In our manifest living unit, we have our मन, बुद्धी, चित्त, अहंकार ... so on sustaining the outer management; and also श्रद्धा, भक्ति, प्रेम, विवेक, आनंद ... so on sustaining the inner management.

Hence only, in our pursuit of 'living' we have to be utmost Natural, of course with cautious awareness of the world around. The world around is the representative of Time. It is his creation only. It is there, only, to make us really struggle. It only compells us to be prudent, skilled, tactful etc. — But all this does not mean that you need to be 'unnatural'. This 'struggle' to "have & hide" is, what contributes to the sustainance of our पद and रूप so on and so forth. It, all, is like riding the grand chariot of our soulful self, pulled by the duality, the Two, not so compatible horses of Faith and Reason. You can not go with one only.

More conscious we are externally; we are, in the grips of Reason only, neglecting faith and then suffering internally. Being educated and cultured means partially to learn the art of being little hypocratic, being able to 'have and hide', being little selfish, being little unnatural and so on. It is like severely punishing our own child in the presence of others, to impress on them how value based and impartial we are. But every hit of punishment we impart to our child, hits us only from within, which we very carefully hide and hide only.

But, in the course of life if we forget totally to be FAITHFUL, natural--then we have disease of disquiet of the soul. Then the unit of our grand self is, as if, stuck up and stagnant on its pathway to grand pilgrimage to merger with timeless eternity. Then in the joint family of our Self unit the soul has the suppression and suffering of newly wed daughter-in-law being harrassed by the other members of the joint family, and wherein, the spineless husband

is allowing the same to prove his nonexistent toughness, to the members of joint family. In fact, such husband is only an imbalanced one, reason-haunted, resulting in the cowardice of not standing by his wife, to whom he has sworn with Gods to be dutyful.

Such clarities are abundant, but then, also God's ways are strange. With Reason, you *Survive* but you can *live* only if faith also is there. With Reason you are *standing* on the path of pilgrimage, but you can *walk* the path only if you have faith also with you.

Such and similar dualities in our unit of existence, look to us apparently contradictory and unmanagable. We feel so, only bacause we see to them from the reason's nest and grippings. There we are partially biased, and also weak on account of being dislinked from the things of the soul. Our body; world; reason; intellect, logic ... and so on are dominant, causing imbalance. Thinking and planning, under such conditions is nothing but 'worry' only. As it, grinding mill of Time is running hollow without any input feed of grains. Flour is not coming out and the mill is getting only over - heated, making the grinding teeth of mill plates blunt. It is as if, not only self defeating exercise but is heading fast towards the destruction only.

The said Dualities in fact are the neutralising devices, affording one the opportunity to be effortlessely balanced, and hence natural; and hence only keeping one actively walking on the pathway of the grand pilgrimage. Reason is balanced by faith. Light balances darkness. Body balances soul. Fire balances water. Sleep balances awakenings. The beautiful eternity always roots only on the thresholds of timeless neutrality. On both sides of Thresholds, there exists Time and hence there is continuous, incessant transition. Transition is a beautiful, and simultaneous process of death and birth, together Time's power and manifestation is transition only. On thresholds, time is not there and transitions are also, not there. From the nests of reason, this threshold to timeless

eternity is and can not be even utopia. What impression a blind child can have of his mother ? That child feels and knows the mother, but its imagination of how his mother looks, is simply nothing.

In fact, certain dimensions of experience are, simply, not known to us. Those dimensions awaken only at the destined stage of evolution in our livings. A girl's capability of motherhood manifests after puberty. Such aspects and schedules of Time respecting Evolution are also the Time's humbling factors for our unit of Existence. For that we have to Waiting requires patience Reason-charged summonses to the Evolution to preoccur are fruitless and premature. During childhood a girl may marry but cannot become a mother.

Many-a- time in our living course, when we reach a stage where the flow of transition, handover to us a sealed packet of an Evolution, we are simply shocked with the news and feel the advent of a new Dimension. The new Dimension, happens to be a holistic package for us. Prescriptions for Soul, Body, mind and everything of our unit— are provided in that holistic package. A happy chaos and confusion for a while, prevails. As if, a very unknown dignitary-guest. whose coming is more than utopia-fulfilled, actually gate crashes and arrives. And we are happily set berserk. Reason alone can not arrange for such guests from transitions. Such stages in our livings are Turning Points, in our life. The confusion, re-arrangements, new equations, new adjustments and new strains and hopes— and what not is all really unique, beautiful. One must struggle his best to emerge and accomodate, so that one ushers in the new phase of life. It is all very intricate, personal and involves happy & streuous exercise in balancing, the dualities and multiplicities in ourselves. The exercise of ' having and hiding ' is at its peak.

On the faith's tracks, one becomes helpless. Soul's cravings set a drag for body. Reason is, as if, crippled, unheard and is revolting for the thrusted grand-surrender

to the holistic package. Though bitter, it occurs to be unknowingly, a medicine for smoother evolutions to arrive. Our Holistic Welfare is, always, better known to God, than to the Reason in us. With Reason, we can not avoid it but can manage it. Many-a-time, we have a simultaneous bilateral role prescribed by the destiny. We are asked to dig and and go deep and reason warns us of digging a grave for us, but in fact it turns out to become a well with sweet water and the Thirsty stander-by is made to survive by the same water. The stander-by has not been knowing his thirst, but its strains had stagnated him cutting his walk on the Grand Pathway. And the digger of the well had the agony of solitude, which gets relieved by the availability of a co-traveller. Both are mutually gratified and the Destiny's play keeps the things moving. In such areas of Destiny's play we should use Reason, only, for management, and not for knowing and analysing the whys and proprietys of the ' Things and Events ' coming across us.

At such junctures of turning points in life, Destiny's message to us is " Live it calmly, wholeheartedly, relish it with devotional awareness and wait in your wings for knowing the full disclosures of the Divine Plan, of which the present one is only a brick of the grand-mansion being carved out of us by the Master Architect of the Destiny. But, further, while living it do not be careless in managing it, with the help of Reason ' . The external context of the world is also a Divine arrangement for extracting a skill, a doggedness, a dexterity and a prudence in us. It is like taking one's own meals in a crowded rail-bogey, turning and facing to a corner for the possible clossetting We have some success, though limited.

As such, many -a- times, such turning points are the junctures when we are our greatest problem. But we must remember that such stage is a passing phase in the grand course of transition which is way of life. Change, every moment, is the way of life. Transition does not necessarily mean temporariness. As if, a co-traveller joining us, not at the start, but at the later stage of Journey.

Every time we may not be able to know with our Reason the ' meanings and messages' of the events in the package of turning point. Nature's ways are Reasonless, nay, beyond human reason, and hence natural. Nature's reason is still not known to human reason. But the singular truth has been that all that is beautiful, blissful, peaceful, joyful, enchanting .. .. has always been natural and natural. Hence only, as if, our faith, alone, is the living spark and symbol of nature actively working in and through us. Hence only inside ourselves also the Reason in us is, as if, the child of faith in us. Moments of blissful experience are the reasonless moments. Bees stinging on to the flower, piercing their stings into the pollens and sucking the sweetness of the Flower, turning out the same into Honey Bees stinging and sucking does not pain the Flower but imparts a trance of bliss & union with the Flower. Strange are ,the ways of Nature. The Flower lustily gains, out of apparent loss, for which it was waiting restlessly. Fructification is experience and it can not be weighed in reason's scales, with weighing measures of loss and gain. Such experiences are the steps and journey of the soul in its grand pilgrimage to The eternal merger in the timeless unity.

At the grown up stage, when we attain a sort of faith's momentum, we have a strange feeling of ourselves being, as if, guest in our own house ' I 'ness, neither leaves us wholly, nor we attend to the ' I' ness wholly. Neither 'driven out' nor 'attended' .. .. is the perplexing suspended condition. Without such 'I' ness, we can not maintain our 'form'al and ' specific ' unit of existence, specially relevant and important for the external world; and all the same, that 'I' ness with its vehicle of Reason is not much bothered or heard.

This problem of 'I'ness is again, only, a transitory one. Behold, yourself, then because in the peeling - off – process of life, you have crossed a long distance, and must be very near some very great turning point. Might be that the silk-worm in its own cocoon is getting ready to usher-out to new dimension of existence, namely, the Butterfly.

Life's course and path of transition is the same. From our side we have to understand and fathom it with 'Doctrine of approximation while, if we have to know nature's approach and working then we can glimpse a bit, if we understand it through "Doctrine of signature " Doctrine of signature is nature's pet way. Outer manifestations, occurings, apparantly insignificant outer formal things, which are very easily traceable, visible, but which are not logically understandable. All such manifestations in our lives and in the nature, are all, the visible signatures of the nature, conveying the makership and authenticity of the purpose.

Such signatures of the nature are very clear, presumptive and convey everything to the one who can see it.

Nature's architecture and ecology is superbly classic. Even, if we, succeed in not offering ourselves to be obstruction in nature's ways, even then, that is sufficient for us to be happy, non-stagnantly moving on to the grand culmination Reason-faith duality, then, is a resonant harmony, cresting out a symmetry, nay, a symphony that is our own unfolding life.

Then our life is, as if, a grand picnic, a course of ongoing get-together. Where faith is serving and reason is managing. Then the joy spills over the filled brinks of our pot of existence. Dualities, then, are not contradicting.

We are then, as if, on the Grand Threshold, rhythmically swinging into both, reason and faith, without getting stuck at either place. For this if we have to discard a bit, the grip of reason over our life, then it ought to be. Either we do it and allow the transition to pave its way smoothly or else, it will push its way through.

Hence, mother nature says to us ' Oh ! my child, worry not. My hand grips your fingers, guiding you across the

life. The vast, unfathomable expanse of my creation is for you. The stillness, beauty and greenary of my creation is for you. Don't be awed by them. At the footsteps of the snow 'clad mountains, sky touching tall, green trees project my flowing presence and concern.

In the flowing streams and rivers. I have shackled the time for you to see and enjoy; on my lap you can rest. Let your wakefulness, now, go to sleep. Let your Dreams in sleep get awakened, reaching you to the Divine hillock, where the age-old baniyan tree is accompanying the Shiva Temple, in the ringing solitudes of loneliness and divine enchantment. You will come here. Meaning and salvation of life is waiting for you. You will meet here the beautiful merger and then be with the eternity again and forever. It will be bliss and bliss only. You will meet your bliss and joy here only, and, together, you will merge with the divine Eternal. Oh ! my child I love you. Thou trust my workings. Fear not, for thy faith is in the firm grip of my all pervading hand."

Prof. N. R. Deshpande

O O O

I never said that devotion is unnecessary I do not remember to have prohibited even meditation. Unlike Sankara or Chaitanya. I did not give special emphasis to them; but in my yoga, I stressed the necessity of Bhakti and Jnana along with Karma.

— Sri Aurobindo

Bhagavan Mahavir

Mahavir Jayanti was celebrated in April this year. People generally spend this day in gay life and merry-making. Some rush to Goa to enjoy the whole day and night in fun and frivolity, in eating. drinking and enjoying the cabaret dance. Is this the way of life which Mahavir taught us all his life? We forget Mahavir on Mahavir Jayanti.

Mahavir was born about 2,500 years ago, and lived for 72 years. He was the 24th Tirthankar. Bhagavan Rishabhadeva was the first and may be called the founder of Jainism, The word Jaina is derived from the sanskrit word " jina "—conqueror. This conqueror has non-injury Ahimsa as the weapon and what is conquered is the evil passions, the sense-organs. Mahavir was born with silver spoon in his mouth. He was the son of Siddhartha, king of a small princely state in what is now called the Bihar State. Trishaladevi was the name of his mother. Siddhartha, was Kshatriya by caste. The queen, Trishaladevi was a pious charitable lady and was much influenced by the philosophy of life, preached by Shri Pārshwanāth, the 23rd Tirthankar. The son was named Wardhamana by the parents. He was sent to school to have knowledge of archery and the shastras to qualify him as a prince. Wardhamana was a "Jnani" (all-knowing) by birth and in fact, needed no education in any school. When he was just attaining majority, he was married to a royal princess and had one daughter from her.

Wardhamana was born when the morality of the people was at its lowest ebb. Rulers were fighting with each other and the conquering ruler apart from plundering the property, went to the length of carrying men and women as slaves. Women were treated as property and had no personal rights or social status. The rich merchants were

also behaving like the rulers and engaging people as their slaves. Strife and struggle was a common scene and the rule of might prevailed. Wardhamana was shocked to see this condition of the people and decided to set right the whole system of administration and justice. He was a strong and well-built person with an impressive personality; but that was not enough qualification to bring about a social revolution. He had to equip himself with a strong moral fibre and spiritual force. He therefore decided to give up the royal life of the palace and spend some time in penance and meditation. On account of the affectionate feelings of his parents, he however, had no courage to offend them and leave the palace as long as they were alive. The parents passed away when he was about 28 years old. Thereafter, he gave up his family life, distributed his wealth among the needy and he poor and took a decision to render every service to the people and to lift them up from their pitiable condition. To achieve this object, he started a life of penance for about 12 years. During this period of 'Sadhana' Wardhamana had to face several difficulties and suffered from a number of hardships. Food or no food, clothes or no clothes, he did not mind such hardships and went on with his penance and meditation. He meditated in snow-like cold during winter and under the hot burning sun in summer and reached equipoise of mind, as described in Bhagavat-gita.

(शीतोष्ण सुख दु:ख दु:खेषु तथा मानापमानयो) :

He acquired all the divine qualities, described in chapter XVI of the Bhagavatgita. such as fearlessness, purity of heart, control of the senses, straightforwardness, truth noncovetousness, absence of anger and pride. The ego-sense left him for good. It is not so very easy a feat to conquer one's passions and sense-organs. The great Rishi Parashar could not control his passion and on seeing the beautiful lady, Matsyagandha, he fell a victim to her charms and had intercourse with her. In spite of his long and hard penance, Vishvamitra fell a victim to the enticing beauty of Menaka, Goutama Rishi's wife, Ahalya, was a beautiful charming lady, who attracted the attention of Indra, and

when Goutama was out of his hut for morning ablutions and prayers. Indra went and managed to have sexual pleasures with her. Wardhamana had achieved complete victory over his sense-organs. He was "Veetaraga". It was because of complete victory over his sense-organs that he came to be known as Maha-Veer.

After completion of his tapas, Mahavir came out to preach the principles of moral life and to free the mass of people from slavery and their miserable life. He started to address the people in their own colloquial language - Ardhamagadhi-instead of Sanskrit, that everyone may understand him and follow his advice. He had himself achieved omniscience, omnipresence and omnipotence and was able to read and know the mind of his audience. He was conscious that he must not give offence to the feelings of the people. He could see that if he starts to preach without any cloth on his body. people may not like it and particularly the women may resent it. He was able to know that erotic feelings would be created in the minds of the people, if he moved amongst them without any cloth on his body. He was a real saint and would not like to give offence to the feelings of others. He preached great respect and veneration for the life of any kind. How can he then himself, dare to give offence to the feelings of the people who collected around him for his advice and guidance? When alone by himself, confined to room and in deep meditation, it was not unlikely that he was loosing his body-sense and remained naked. He moved from place and preached ahimsa (non – injury), mauna (silence), self-mortification and philanthropy. He rescued the people from the quagmire of poverty and slavery and the women were given social status and freedom of action. Caste,determined by birth,was rejected by him and he gave value to the conduct for determination of high and low in the society His disciples included men from the Harijan class. He spent his last about 30 years in spreading the principles of Jainism, particularly "ahimsa."

Arjun asked Shri krishna to give him the description of Stithaprajna - स्थितप्रज्ञा (B. Gita II-54), a person merged in

superconscious state, a self-realised person. From sloka 55 onwards, Shri Krishna gives this description to Arjun. He is a person who has complete control on his sense-organs. Though moving among sense-objects, he is free from attraction and repulsion. He moves about without longing, without any sense of " I ness " and " My ness " Mahavir did possess all these qualities and was therefore a Stithaprajna (स्थितप्रज्ञा), in terms of Bhagwan Shri krishna. Mahavir is therefore respected by one and all as Bhagawan Mahavir. He lived a divine life and was a self-realised soul. "Bhagawan" is therefore an apt title for him.

How beautiful is this life? Everyone should keep Bhagawan Mahavir as an ideal before him and try to walk in the foot-prints of this great prophet of " Ahimsa ". He is a lamp-post to guide us all-pilgrims on the divine path.

॥ ॐ वितरागाय नमः ॥

– J. V. Parulekar

O O O

"Religion is not something that descends from the sky to the earth below. That which gives fullness to humanity alone is religion."

– Rabindranath Tagore

× × ×

"Remembering yourself is virtue, forgetting yourself is Sin "

–Shri Nisargadatta Maharaj

Sleep

Come sleep ! O sleep, the certain knot of peace,
The Baiting Place of wit, the balm of woe.
The Poor man's wealth, the prisoner's release
The indifferent judge between the high and low !

That is my glory. My mission is to wound gently every being in my folds and suspend all in state of blissful oblivion. Euphemistically I am called by different hames; but I prefer io be called as Mr Sleep.

Efforts to know me ?

Really ?

Then you have to burn the midnight oil. So you can't sleep. Then how can you know me ? Like a mighty iceberg floating on the ocean, a little tip is seen; but the major portion of me that is massively enigmatic is beneath the water. Do you aim at diving to the depth and fathom me. Aspire to know my source ? An intelligent animal called man investing all his intelligence, is struggling to achieve this goal – of unravelling me. Many a question have been shot at.

What is sleep ?

What causes sleep ? What happens to the nervous system and to the innumerable brain cells ? Answers ? Go to distant and different research laboratories. You will come across many scholars and scientists working round the clock, only to know me. They will unroll research papers, show graphs and many other things that are the results of their patient pursuit and studies. As you listen to them, you may sleep ! Beware ! You have to listen to their hypothesis and antithesis; sadly, no synthesis. Till this day they have no last word to say. They are bent upon knowing me; while I am bent upon eluding them !

There is life; precisely because the living beings sleep. Can't believe ? Meet an insomniac; with his eyes red and swollen; body swaying this way and that like a tall blade of grass. He articulates which neither he nor you can understand. Agility is replaced by lethargy. There is an experience of inertia. And lo ! God the Almighty descends ! This insomniac doesn't pray for wealth or worldly glories; but prays God to give him enough sleep. Precisely that is my value. I am just indispensable.

Running high fever ? A severe headache ? Body pain ? Or anyother trouble ? The doctor's advice is Rest i. e. sleep. Without me there cannot be sound health.

" Not poppy, nor mandragora.
Nor all the drowsy syrups of the world.
Shall ever medicine thee to that sweet sleep "

What more have you to boast of Mr sleep ? Please don't be angry dear Man. Don't you know how many forces work and serve you day and night ? I just pity you for your baseless complacency, that you are the ' uncrowned king ' or ' the cream of creation '.

A day full of tension ? Anxiety over the never existing future ? A tragedy at home ? Well, I take him into my confidence. I soothe him. I caress him (all without his knowledge, of course). Good Morning ! Whither fled the tension and whither the anxiety ? He is refreshed. He is mentally equipped once again to face many such things, his life has in store for him. You know Shakespeare ? He knows my unimaginable power to heal the wounds of man. Look at the eloquence with which he sings my glory :-

"Sleep that knits up the raven'd sleeve of care.
The death of each day's life, sore labour's bath.
Balm of hurt minds great nature's second course.
Chief nourisher of life's feast."

In these days of tremendous competition unrivalled rivalary and terrible sense of possession, if I were not there - I Man I you would not have been here.!! A murderer is freed from his murderous instinct during my tenure; a politician and officials are freed from their greed and desire of aggrandisement under my magical spell; an emperor is oblivious of his empire and the design to enlarge it; a beggar is unaware of his tattered clothes and rattling stomach. All this metamorphoses just happens during my reign. Great geniuses know this power of mine, and have eulogised me in all ecstacy and spontaneity. One Spaniard called Cervantes tells: "Blessed be he who invented sleep, a cloak that covers all a man's thought" Even the Upanishads known for their revelations of the Highest and the mysterious, ecstatically sing. तद्यतास्मिन्नाकाशे श्येनो वा सुपर्णो वा वयोपारपत्य श्रांस्तय हन्य पक्षौ सलल्लायैव ध्रियत एवमेवायं पुरुषः एतस्मा अंताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति। (as a falcon or any other bird after having flown in the sky becomes tired and folding his wings repairs to his nest, so does this person hasten to that state where, when asleep he desires no more desires and dreams no more dreams).

I am also a great leveller without involving bloodshed as in the French Revolutions or Bolshevik Revolution; without any destruction as in an earthquake or cyclone. A beggar and an emperor; labourer and officer; servant and president; pauper and billionaire; man and a woman saint and a sinner; all are levelled under my massive yet soothing force; unaware of their rankings in their social hierarchy. Be they in a cottage or hermitage; on a terrace or in a Palace, these status symbols just dissolve unto me. Only I exist. " Here, the mind is merged into an ocean of light. When one is overpowered by me then does this God (Man) sees no dreams, and at that time great happiness arises in the body. " So men owe their happiness to me and not to their power or self.

I take a step ahead; even the enlightened ones are not free from my dominance; of course with a major quali-

tative difference. While an average man under my grip is enveloped by a dense darkness. Though mind is quiet—its modifications are neverthless immanent. In case of the enlightened ones—even as they are under my influence—there is a great awareness. The modifications of mind are totally annihilated. There is light. Only light. Patanjali summarises this in an aphorism, तदा द्रष्टुः स्वरूपे ऽवस्थानम् (Then man abides in his real nature). Buddha called this as Nibban; sharanas called it Bayalu; Sankara called it Shivoham. All torturing dualities dwindle away. There is 'I' plus awareness would you like to achieve it? No. Beeause it is very much there! It is the Ultimate Truth so no efforts please.

I am a gentle thing
Beloved from pole to pole.

– M. V. Bagi

O O O

The world and the mind are states of being. The Supreme is not a state. It pervades all states, but it is not a state of something else.

X X X

The talk of personal Self and Universal Self is the learner's stage; go beyond, do not be stuck in duality.

–Sri Nisargadatta Maharaj

Quarterly Report

for the period ending 30-6-93

Sri B. K. Nawadgi, Hon. Justice, High Court of Karnataka, Bangalore, visited the Gurudev Mandir Hindwadi, Belgaum on 11-4-93, along with the Addl. D. J. Civil Judge, Asstt. Charity Commissioner and Charity Commissioner Belgaum and others and expressed satisfaction at the functioning of the Public Trust, A. C. P. R. Belgaum. The remarks passed by Shri B. K. Nawadgi, in the visit Book of the Office of the A. C. P. R., Belgaum, are reproduced as under —

> "Visited the Holy place to have Darshan and Blessings of His Holiness Gurudev. After visiting the sacred place-felt to be liberated from worldly affairs. The sacred precinets are clean and generate spirit of veneration and Bhakti. The activities conducted under the auspices of the Ashram, are indeed worthy of emulation. I was received with kindness and affection and was treated with utmost hospitality.
>
> It is a place to visit for one who seeks salvation."

Param Poojya Sri Ganapatrao Maharaj of Kannur visited Gurudev Mandir on 20-5-93 and gave a discourse on Bhagavadgeeta.

The punyatithi of Sri Gurudev Ranade (Nama saptaha) was celebrated in the Mandir for five days from 2-6-93 to 6-6-93. Throughout the saptah the Bhaktas engaged themselves in intensive meditation, followed by Bhajan, Aarti and discourses. There were about 60 to 70 sadhakas from different places present during the saptah. Prof. N. R. Deshpande gave discourse and it was well attended.

Throughout the saptaha Jnanageeta programme by Shri S. A. Kulkarni of Miraj was arranged daily in the evening.

On the 6th of June 93, the sadhakas offered flowers on the Padukas of Sri Gurudev. The celebration ended with the Mahaprasad.

Prof T. F. Bidari, Editor to the quarterly journal ' Pathway to God ' passed away on 19-5-1993. A resolution condoling the sudden and premature death, and the valuable services rendered by Prof Bidari as Editor, was passed in the meeting of the Board of Trustees of the A. C. P. R., Belgaum held on 1-6-1993.

A problem arose about the appointment of new Editor. In the meanwhile Prof. M. V. Bagi (Raja Lakhamgoude Science Institute, Belgaum) came to our help and he agreed to help us in bringing out this number of ' Pathway to God ' and started the work. He introduced to us Dr. (Miss) S. C. P. Halakatti and she has undertaken the work of editing the journal is an honorary capacity. We are grateful to Prof. M. V. Bagi for all his help in this respect.

Dr. (Miss) S. C. P. Halakatti M. Sc., Ph. D. (Dept. of Maths, Karnatak University Campus, Belgaum) has been appointed as Editor for the quarterly journal ' Pathway to God ' in place of Late Prof. T. F. Bidari, with effect from 16-6-1993. She is also working as a member on Reviewer's Committee for International Journal ' Physics Essays ', Canada.

We thank the following persons for their donations to the A. C. P. R., Belgaum.

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17	Sri S. C. Deshpande, Bangalore	Rs.	25/-
18	,, Madhav K Apte of Hindwadi	Rs.	25/-

Twelve persons have renewed their annual subscription during the quarter ending 30-06-1993.

J. M. Kulkarni
Secretary

GEMS ALL.... !

"You are concerned with your own happiness and I am telling you that there is no such thing. Happiness is never you own it is where the 'I' is not"

– Shri Nisargadatta Maharaj

× × ×

Control of the body is good,
Good is control of speech,
Control of the mind is good,
Good is control in everything,

– Dhammapada

× × ×

To pretend to be virtuous when one is not; so, to pretend to be pure when really one is not. To appear us possessing all the good qualities that make a righteous man, to pretend to be a man of principles when one does not have any and to act unrighteously in the grab of righteousness – all these are to be condemned.

– Ramayana

OBITUARY

We feel extremely sad at the sudden demise of Prof. T. F Bidari on 19-5-1993, the Editor of Pathway to God'. During his tenure as the editor of this journal Prof. Bidari has left a deep imprint on the hearts of the reading public at large. He always spoke philosophy, not because he was a professor, but it was inbuilt and an integral part of his system. It flowed as naturally as a stream of water with no efforts and with least struggle. Even a casual talk with Prof. Bidari would take one to the topics dealing with the Absolute ! He never indulged in dry intellectualism; his intellectual talks and writings were well balanced by intensity of feelings, as the topics dealt with different mystical stages and experiences. That very well speaks of the maturity late Prof. Bidari had achieved in the spiritual field. With spontaneous language creative presentation and noble feelings towards the Highest, he has left an indelible mark on the readers of this journal. No doubt. a gap will be felt by all.

Prof. Bidari did his M. A. In Philosophy from Banaras Hindu University a nerve centre of Hindu culture - a meeting place of many Religions-and a haven for the spiritual seekers. He worked in various capacities in

various institutions run by K. L. E. Society. His teaching career culminated in his appointment as Principal of J. T. College, Gadag. He retired as professor from Lingaraj College, Belgaum where he began his career of a teacher. He was very closely associated with this Premier institute for a long time. His field of interest was not restricted to the academic activities only; it was in the fields of sports and athletics too.

He took up the editorship as a voluntary and spontaneous act; he worked for it as a token of service to Shri Gurudev Ranade. He often expressed how with this service he could feel the UNSEEN GRACE of Gurudev working both in his practical and spiritual life. (He often told how his long pending financial issues were settled). As the Editor of 'Pathway' he stuck to the dignity and standards of this journal. No amount of persuasion would force him to publish any material that deviated from the purpose and objectives of this journal.

We earnestly pray Gurudev to give necessary strength and courage to the members of the bereaved family to accept this harsh yet inevitable Truth.

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BOOK SECTION

Śrī Śaṅkarācārya's Ātmānātma-Viveka

– By Prof. Dr. K. V. Apte, SANGLI

III-Part

(16)

The group of six things is 1) Śama (control of mind) 2) Dama (control of senses) 3) Uparati (cessation) 4) Titikṣā (forbearance) 5) Samdhāna (concentration), and 6) Sraddhā (faith) (16 .

These six things like S'ama, etc are explained in the sections that follow.

(17)

Śama means the control of the inner sense (antarindriya). The inner sense means the mind. Its control means its abstinence from things other than s'ravaṇa, manana and nididhyāsana (meditation). or śama means engrossment (of the mind) in śravaṇa, etc. 17).

There are two types of sense-organs :- inner or internal and outer or external. External sense-organs are those that are present on the external part of the body and that grasp external object like sound, form etc. e. g. eyes, ears, nose, etc. Internal sense-organ is that which is present inside the body and which apprehends internal objects like pain, pleasure, thoughts, etc. e. g. Mind.

Generally inner sense-organ is taken to be the same as antaḥkaraṇa; but in the present work, Śaṅkarācārya makes a distinction between the antaḥkaraṇa (See Section 47) and antarindriya. In his opinion, the mind is the internal sense (antarindriya) (See the present Section 17), while the term antaḥkaraṇa stands for mind, citta, intellect and egoism.

In day to day business, the mind reaches the external objects via the external sense-organs, . This outward motion of the mind must be stopped, and it must get engrossed in s'ravaṇa, manana, and meditation in respect of the Self. Then only there can be the control of the mind. Such control of mind is here called S'ama.

S'aṅkarācārya gives a second explanation of S'ama namely actual engrossment of the mind in S'ravana, etc.

Now, the terms s'ravana, etc. are explained in the Sections which follow.

(18)

S'ravaṇa means the definite understanding or ascertainment that the purport of all Vedāntic i. e. Upanisadic texts is (to establish) the non-dual thing (i. e. Brahman or Ātman) with the help of sixfold marks or criteria (18).

Here śravaṇa does not stand for mere listening to or hearing about the Self; it stands for definite knowledge derived after a close study of Upaniṣadic texts.

The term Vedānta stands for the last portions of the Vedas i. e. Upaniṣads. These Upaniṣadic texts treat of a variety of subjects. Hence the question arises: what is the main teaching of the Upaniṣads? What is their exact aim? In other words, what is the purport of the Upaniṣads? According to Śaṅkarācārya, the purport or aim of the Upaniṣads is to establish only one unique reality namely the non-dual Brahman or Ātman. That the Self is the only real and that it is one without a second is the purport of the Upaniṣads.

Now Śravaṇa is nothing but the definite knowledge that the purport of all the Upaniṣads is the assertion of the non-dual thing i. e. Brahman or Ātman.

But how are we to decide the purport of Upaniṣads? The reply is: There are six marks or criteria or proofs (liṅga) to fix the purport of an entire work or its any section.

This six mark criteria are stated and explained by S'ankaracarya in the following Sections 19-25. Then the explanation of S'ravaṇa will be complete. After that S'aṅkarācārya explains the term manana and nididhyāsana in Sections 26-27. Then he returns back to the explanation of Dama, etc. from the group of six things like S'ama, etc.

(19)

The sixfold marks or proofs are called or known as 1) Beginning and conclusion/end 2) Repetition 3) Fruit or result 4) Newness 5) Eulogatory statement and 6) Logical reasoning. (19)

There can be many topics in a book, a short treatise, or a section or a chapter of a book. Still there can be one principal or prominent topic of discussion. In order to decide or fix that chief topic or the purport, there have been enumerated six signs/marks/proofs or criteria. They are beiginning, etc They are explained in the following sections.

Here one is to remember that the beginning and conclusion constitute only one proof. Abhyāsa is repetition or a repeated statement. Phala (fruit) stands for the aim or the purpose.

How the purport can be fixed with the help of these six marks is shown by Śaṇkarācārya in connection with the Sixth Chapter of the Chāndogya Upaniṣad. That this chapter makes an assertion about non-dual Bramhan (or Ātman) is known with the help of these six marks.

(20)

The mark called the Beginning-and-conclusion means assertion or presentation of the subject-matter or topic which is going to be treated or discussed in a specific prakaraṇa (chapter, section), at its beginning as well as at its conclusion. For example, in the sixth chapter of Chāndogya Upaniṣad, there is a mention or statement of the non-dual thing (which is Brahman or Ātman) which is going to be discussed in that chapter, at the commencement as "one without a second", etc, and at the end as "This entire world is pervaded by the Self", etc. (20).

The first proof out of the six is explained and illustrated in this Section 20.

The word 'prakaraṇa' has many meanings in Sanskrit language. Here the word is used in the sense of a particular division or portion or a chapter of a book. The sixth chapter of Chāndogya Upaniṣad is cited here as a prakaraṇa.

Chāndogya is one of the oldest Upaniṣads and is considered to be one of the fundamental Upaniṣads for the Vedānta philosophy.

(21)

(The proof) Abhyāsa stands for the repeated mention or statement, in the mid-portion (of that prakaraṇa), of the subject-matter which is being treated of in that prakaraṇa. For example, therein (i. e in the sixth chapter of Chāndogya Upaniṣad), at the middle part, there is nine times mention of the non-dual thing (i. e. Brahman or Ātman), in the form — Thou art that'. (21).

The main topic of the sixth chapter of Chāndogya Upaniṣad is Brahman or Ātmana and it is repeated in the sentence 'thou art that'. Here in this sentence 'THOU' stands for the individual soul and 'that' stands for the supreme non-dual Self. The sentence emphasises the non-difference or identity of individual soul with highest Self And there is the repetition of this non-dual Self, in the middle portion of that chapter.

Fruit (Phala) means :- the purpose mentioned by the Vedic scipture, at the respective (or proper) places, of the knowledge of the Self, or of the continuous practice, of the actions (performed to gain that knowledge of the Self.) For example : Therein (the sixth chapter of the Chāndogya Upaniṣad) are statements like :- 'A man who has a preceptor or a spiritual teacher come to know (the Self) ; so long as he is not freed (from the bonds of the body), (till then) there is a delay in his case to become one with the Self or Brahman; but later on (i. e. after death) he obtains Brahman or becomes the same as Brahman'. (In the latter statement) the obtainment of the non-dual thing (i.e. Ātman or Brahman) is mentioned by the Vedic scripture as the purpose of the knowledge of the non-dual thing. (Now) that purpose is the fruit (22).

In the sixth chapter of the Chāndogya Upaniṣad, the purpose is mentioned to be pertaining to the knowledge of the Self or practice of actions for that knowledge of the Self. That is to day : The purpose related to the knowledge of the Self or the purpose of śravaṇa, etc. practised for securing the knowledge of the Self is mentioned.

A teacher is absolutely essential for a spiritual aspirant to secure the knowledge of the Self. Under his able guidance a man can secure Self-realisation.

Now, it is to be remembered here :- A spiritual aspirant realised the Self, after receiving instructions from the preceptor. But he does not die immediately; he continues to live till he completes the enjoyment of the fruits of actions (in the past) begun in the present life (Prārabdha). Then after death, after getting released from the bond of the body, he becomes identical with Brahman.

Apūrvatā means : Not to subject the non-dual thing which is being discussed in the prakaraṇa to any other means of knowledge. For example : (In the sixth chapter of Chāndogya Upanisad) the non-dual thing has not been subjected to any other means of knowledge (23).

According to the philosophical systems of Pūrvamīmāṁsā and the Vedānta of Śaṅkarācārya, the Scripture is that which informs us about a thing or matter which is not known from any other source or means of knowledge (ajnāta-jnāpakam Śāstram). That is, a subject which is not known with the help of means of knowledge, like perception, inference, etc. is known only from Śruti or Vedic scriputre.

Now, the reality Brahman or the Self cannot be known from any means of knowledge like perception, etc. The knowledge of the Self is given only by Śruti or the Vedic scripture. Now, the mark Apūrvatā is nothing but the absence of knowledge of Brahman with the HELP of means of knowledge other than Śruti. In other words, the criterion APŪRVATĀ indicates the fact that the knowledge of Brahman is to be derived only from Vedic scripture. Hence one is not to try to secure the knowledge of Brahman with the help of knowledge other than Śruti or Veda.

Arthavāda is occasional praise or praise at various places of the subject-matter which is being treated of in the prakaraṇa. For example : There (in the sixth chapter of Chāndogya Upaniṣad) there is a statement : 'Have you asked (of your teacher) about that instruction by which the unheard becomes the heard, the not-thought-over becomes the thought-over, and the unknown becomes the known ?' Herein there is the praise or glorification of the non-dual thing (namely Brahman or Atman) (24).

Arthavāda is nothing but glorification or praise which is employed to point out the significance or the importance of the matter under discussion.

In the above-mentioned statement from the Chāndogya Upaniṣad, the praise is suggested indirectly. The direct praise can be stated thus :- By the knowledge of Brahman, the unheard becomes the heard, the not-thought-over becomes the thought over and the unknown becomes the known.

Upapatti is the (logical) reasoning stated there to establish or to prove the subject-matter which is being discussed in the prakaraṇa. For example : There (in the sixth chapter of Chāndogya Upaniṣad) is this statement : "O child, all effects of or things made of clay are known (or apprehended) with the help of only one lump of clay; an effect or a modification is a mere name based on the words (or speech); (the cause of the earthen things) is the earth only and that alone is true." In sentences like these the Vedic Scripture has stated the reasoning namely 'an effect is only a name based on words', in order to establish the non-dual thing i. e. Brahman (25).

Upapatti is logical reasoning or inference (with an illustrative example). One has to prove with reasoning the subject-matter which is being treated of. Otherwise mere statements or assertions not be convincing.

Now, the reasoning used in the sixth chapter of the Chāndogya Upaniṣad is this :- Here, Āruṇi is expounding to his son the knowledge of the Self. In his opinion, the Self or Brahman is the material cause of the universe, and the universe is not different from its cause namely Ātman/ Brahman. In order to prove or establish this assertion, he enunciates law of cause - and - effect WHICH states that the effect in principle is of the nature of its cause, that the effect is really not different from its cause. In order to support this, he cites the illustrative instance of the clay the material cause and the things made out of the clay its effects. Now from the clay are made various things like horses, elephants, jars, pot, etc. In appearance things appear to be different from the clay, but in actuality they are nothing but clay only. In that case then if the clay as the cause is understood it means that all the effects of the clay are known; for, the effects or the modifications of the clay are not different from the clay. The names given to the effects like jars, elephants, etc. made from the clay are merely based on words. The words are different; due to different words, the things made from the clay may seem different; yet those things are not different from the clay.

Hence we can say: In earthen things the earth which is their meterial cause is alone true, because the being or existence of earthen things is of the nature of earth only.

On the analogy of the material cause clay and its effects, we have to say : From Ātman (with the Nescience as the limiting adjunct) are produced all things in the universe. These things with different names bestowed on them appear to be different from Ātman. But that difference is based on words only; in those things Ātman/Brahman alone which is their cause is the true thing; the existence or being of the worldly things is of the nature of Ātman only. That is to say, Ātman alone is the true thing everywhere; everything else is nothing but the play of words. In brief, we can say that the universe sprung from Ātman is non-different from its cause Ātman.

Now, here is complete the full discussion of the concept of Śravana. Thus Śravaṇa is definite knowledge, decided with the help of the six marks, that the purport of all Upaniṣadic texts is (to show that) the non-dual thing (= Ātman/Brahman) (is the only reality).

(26)

Manana means the constant reflection on the non-dual thing (Ātman) heard from or stated by Vedic Scripture, with the help of logical reasons in consonance with the meaning of the Vedāntic texts or Upanisads (26).

Śravaṇa leads to the definite knowledge that Brahman or Ātman alone is the true or real non-dual thing. Now to constantly think over that Ātman is Manana. The process of thought implies the use of logical reasoning. But it must be noted here that any reasoning will not do. The reasoning must follow the Vedic Scripture; the reasoning must be in accordance with the Vedic scripture or the Vedānta texts. And hence the Manana stands for that constant thinking over the Self, with the help of reasoning which is not against or contrary to the Vedic scripture but which is in

agreement with Vedāntic texts. That reasoning which goes counter to Śruti is unbridled and runs amuck, and often it involves mutual contradictions; with such reasoning can be decided as definite or certain; such reasoning leads to mere confusion; hence such reasoning is useless. Hence only that reasoning which is in consonance with Vedāntic texts is to be employed.

Nididhyāsana is a stream of homogeneous cognitions of (that) thing (ie Ātman) which is dissimilar to or different from (the body, etc), without the awareness of the body etc. which are heterogeneous or dissimilar to (the Self). This means :- Setting aside the inanimate or non-sentient things beginning with body and ending with intellect which are heterogeneous (to the Self), to maintain a constant flow of similar or homogeneous cognitions of tne non-dual thing (i. e. the self) means nidihyāsana or meditation (27).

(27)

The Self or Brahman is the only thing that is existence sentience-joy. On the contrary, the body, the sense-organs, mind, and intellect which are other than the Self are non-sentient and hence are dissimilar or heterogeneous, to Ātman or Brahman. Now, it is known from Śravaṇa and Manana that the Self is completely different from the body etc. which are heterogeneous to the Self. Hence a man desirous of salvation has now to recede back or withdraw from the knowledge of heterogeneous things and to have cognitions related to the Self only. The cognition related to the Self only is a homogeneous cognition. The unhindered, obstacleless, state of the continuous homegeneous cognitions of the non-dual thing namely the Self means the constant unbroken stream of similar cognitions, and that is called Nididhyāsana or constant meditation. Nididhyāsana is nothing but an uninterrupted stream of homogeneous cognitions of the Self that I am the Self or Ātman; and there is in this stream no cognition such as I am the body, etc. In other words to undertake meditation (nididhyāsana) means to maintain the stream

of homogeneous cognitions of the Self, setting aside the non-sentient objects beginning with the body upto the intellect which are dissimilar to the Self. In brief, absence of awareness of anything other than the Self, or constant / continuous awareness or cognition of the profound meditation (nididhyāsana).

Here ends the discussion of Śama which involved the treatment of Śravaṇa, manana, and nididhyāsana.

Now, in the following Sections, are explained dama, etc out of the six things beginning with S'ama.

(28)

Dama means the control of the external sense-organs ? (Reply :-) Five motor organs and five sense-organs of knowledge (are the external sense organs). Their control i. e. their withdrawl from (their own) objects which are other than S'ravaṇa etc is (called) Dama.

External sense-organs are those which are outside of the body and which come in contact with external objects in the world. They are ten in number. They are : Eyes, ears, nose, skin and tongue are the five senses of knowledge, and hands, feet. speech, anus and organ of creation are the five motor organs or organs of actions. These organs usually get related to their own respective external objects and perform their due functions. Now all those external objects and actions are quite different from S'ravaṇa, manana, etc. The control of these sense-organs or dama means not to allow those organs to reach their own objects, and or to withdraw them or to turn them back, if they go to their respective objects.

(To be continued.)

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